

# The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

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## THE BAPTIST RECORD

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## EDITORIAL

### NOTES AND COMMENTS

Prof. M. D. Dyer says that his new and largest of all telescopes, which will be mounted at the Paris Exposition, will bring the moon within thirty-eight miles of the earth. It will be a spectacle worth going to see, but we have some good things to see in our own range without the aid of glass.

Experience is said to be a dear school, and that is true. But there is a larger profit in it. Adam had a similar experience to Job's. It is not probable that he would have been such a success for Satan. We do well to heed that, that we may profit by what ever comes to us in the way of experience.

"On the rock I will build" (am building) my church, and the gates of hell shall not prevail against it. That is as if he had said: "I will build my church, and whosoever will build it, I will build it upon a sure foundation, and all the powers of darkness shall not prevail to destroy it." "Who, then, shall say anything to God's elect?"

A note from Bro. W. J. Derrick, of Okolona, Miss.: "I resigned as pastor of the church here yesterday. I am looking for Divine guidance as to the future. Bro. Derrick is a young married man of good abilities, a preacher and pastor, has a wife and a considerable experience in the work. Such a man ought to be doing without a pastorate in full work."

A man and his brother, that "the Roman Power, the Rum Power, and the Money Power, were doing their utmost to ruin this country." Yes, when it suits them, they scruple not to combine to carry their points, and the country is at their mercy. It would seem that it was time for Christian people, and all good citizens, to take very circumspectly as to their religious and civic obligations.

We rejoice in the promotion of our friend and brother, Prof. J. G. Deupree to the chair of Pedagogy in our State University, but greatly regret to lose him from our schools and society in Meridian. He has made only good impressions on our people during his incumbency as superintendent of our city schools. He and his good wife will carry with them the best wishes of our people for their prosperity and happiness.

We are glad that the Pope of Rome claims that this church has the right to use force to control education. We know not what force is alluded to, unless it be such as the priests claim to have in withholding sacramental grace, or such as can be exercised behind monastic or convent walls. It is time our people understood the enormity of the crimes perpetrated by priests, and upon the victims of Romish tyranny in the church prisons.

The paper says that the Mammoth Cave, Kentucky, the greatest of all underground wonders, is almost a brick number for want of visitors. They would build an electric railroad—which we doubt not is practicable in this day of scientific facilities—throughout the labyrinthine limitations, they would, without doubt, bring the whole world, sooner or later, to see its wonders. Only reduce the hardship and danger to the minimum, and it would be more popular than ever.

The sudden death of Prince Lobanoff, formerly the Russian minister to London, is a sad loss to the world. But perhaps it will suggest that God's plans are in advance of the plans of men in the arrangement of international matters. It is about certain that things will not go on as he was planning, and in all probability the "East question" will find a different solution, and that Turkey will become less conspicuous in international matters, if not less visible in Europe.

## A CLASSIC PASSAGE FOR SPRINKLING.

Some years ago one of our leading Baptist papers offered a good round sum of money to any one who could produce a single passage from Greek literature, either sacred or profane, in which the baptism of infants could be rendered by any other words than that of immerse, or dip, or words of kindred meaning. A Presbyterian brother of some pretensions to scholarship took up the offer, and brought forward the passage found in Mark 7:4. His contention was that this passage must mean to sprinkle or pour. This was not the first time this passage had been brought under tribute to prove that baptism does mean to sprinkle or pour in the New Testament. We do not recall a single work advocating sprinkling or pouring for baptism, which does not rely upon this as a classic passage. Dr. Charles Hodge, so long professor of Theology in Princeton, New Jersey, lays special emphasis on this passage as showing that New Testament baptism was not by immersion. He says "another class is Mark 7:4. When they say come from the market, they say they wash (baptize) and eat not." And many of the things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and tables. To maintain that beds or couches were immersed is a mere act of desperation. (Theology Vol. 3, page 533.) His last remark about "tables, or couches" is a gratuity. Since this word has been expunged by the Revised Version as spurious, the best New Testament critics reject it upon the authority of the best manuscripts. The argument for sprinkling or pouring from this passage proceeds about as follows: The preceding verse (verse 3) reads, "For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders." The word for "wash" (their hands) is "nipoontai." Now the two words "nipoontai" and "Baptizomenai" are taken as synonymous in meaning. Dr. Summers, so long connected with the Vanderbilt University, and with the Methodist Book Concern in Nashville, puts the argument in the following language: "Mark 7:34. In this passage there are two Greek words both rendered wash. The first nipoontai means to wash, and if any particular mode is expressed by the word, it is that of shaking down, as in the distillation of oil, or mist and the desecration of rain—most likely in allusion to the ancient custom of washing hands and feet by the assistance of a servant who poured out the water on the part to be cleansed. . . . This word then describes particularly the manner of the action which is generally expressed in the other word baptizomenai, which by itself, means simply to purify." (Baptism pp. 84-85.) Again Dr. Summers says: "We are thus forced to the conclusion that our baptisms were washing or purifications by water poured or sprinkled on the hands or entire persons, or on the furniture, for which ceremonial purposes, vessels of water containing two or three firkins apiece were kept in the house" (pp. 237-238). Now of course, the way to get at the real meaning of the passage in question, is to ascertain from the most reliable sources at our command, just what the practice of the Jews was at the time referred to by Mark. He expressly states that the Jews were, upon the requirements of tradition, accustomed to wash their hands before eating, and that furthermore when they came from the market, they washed themselves (immersed themselves), and once again that they practiced the washing (immersion) "of cups and wooden vessels and brazen vessels." Does the historical setting justify the use of the word immerse as a translation of "Baptizomenai" in the passage now in dispute? If so then, Drs. Summers and Hodge and all the rest must abide by the verdict of history, and not by the requirements of their creeds or the practice of their churches. Dr. Ederheim, for many years a Jewish rabbi and then a Christian, whose knowledge of the literature of the Jewish people has not been surpassed by any scholar living or dead, an author of numerous works on the Bible and kindred subjects, has given the world a treatment on the tradition of the elders in the life and times of Jesus the Messiah. We quote from him so much as bears upon the answer to the above question. "After this full exposition, it can only be necessary to refer in briefest manner to those other observances

which orthodox Judaism had received to hold. They cannot themselves with those thirteen degrees, intended to separate the Jews from all contact with the gentiles. Any contact with the heathen, even the touch of his dress, might involve such defilement, that on coming from the market, the orthodox Jew would have to immerse. Only those who know the complicated arrangements about the defilement of vessels, that were in any part, however small the hollow, as those described in the Mishnah (Tractate Kelim), can form an adequate idea of the painful minuteness with which every little detail is treated. Earthen vessels that had contacted impurity were to be broken; those of wood, glass or brass immersed; while if vessels were bought of the Gentiles, (as the case mentioned in the text), they were to be immersed, put into boiling water, purged with fire or at least poured" (Vol. 2, p. 15). Here then, we have a competent Jewish authority, showing from the most reliable sources—sources original, that the traditional practice of these Jews in the times of Jesus Christ was to immerse themselves when they came from the market, and further, to immerse their vessels such as cups and pots and brazen vessels. One will find a most excellent treatment of the same subject in Prof. Schurer's "Jewish People in the Times of Jesus Christ" (Division 2: Vol. 2, pp. 108-111).

We will now give the remarks of some of the most critical commentators, who, notwithstanding they are not immersionists in practice or ecclesiastical connection, are willing to let the Word of God mean what it wants to mean and does mean. Professor Gould, an Episcopalian professor of New Testament literature in the Protestant Episcopal Divinity School in Philadelphia, says: "These words are put first in order to indicate that this is a special case, in as much as in the market place, they would contract special defilement, owing to its being a place of public resort where they would meet all sorts and conditions of men. This case would require special treatment, denoted by the difference between 'they washed their hands' and 'they washed themselves all over'." [This case required the washing of the whole body. Moreover, Dr. Ederheim says that immersion of the thing washed, was the Jewish ritual required in such cases. Dr. Morison contends that sprinkling was the ritual method in such cases, and attempts to overthrow the plain meaning of the word by the supposed custom. But he does not prove the custom, only the impossibility of wholesale bathing. Moreover, the contrast would be very lame one in that case, since the custom required careful washing of the hands, and so an actual removal of defilement, but in cases of extreme defilement, only a sprinkling of the body for forms sake is supposed. Ederheim shows that the Jewish ordinance required immersions of these vessels" (Critical Com. in loco). Meyer says: "Except they wash, is not to be understood of washing the hands, but of immersion, which the word in classic Greek and in the New Testament everywhere means, i.e., here according to the context, to take a bath. Having come from market where they may have contracted pollution through contact with the crowd, they eat not without having first bathed. The statement proceeds by way of climax; before eating, they observe the washing of hands always, but the bathing, when they come from market and wish to eat." (Com. in loco.) It is a matter of gratification to Baptists that, as the world advances in thought and research, the positions held by them are made the more secure. The Revised Version of the New Testament did not impair a single position held by the Baptists. But only strengthened them. Every advance in New Testament criticism, every discovery of new sources of information, are so many contributions to the wealth of arguments employed by the Baptists in support of their position in respect to New Testament Christianity. We have no creeds to revise since our fundamental position is loyalty to the teaching of the New Testament, interpreted in the light of all the helps within the reach of each succeeding generation. No councils have met in the past or can meet in the future to formulate a system of teaching which must be held as our standard. Each generation studies, interprets, and applies for itself.

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## NOTICE

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## THE ORDINATION OF A MINISTER.

We are told that we hold some peculiar views about ordination. Some one wishes to know what our views are.

Well, we believe no one should be ordained or set apart to the ministry, unless he can give unmistakable evidence that he has been divinely called to that work. Again, we believe the ordaining power is in the church in which the candidate has his membership. We believe that church has no right to set apart the brother to the work of the ministry without the consent and co-operation of the sisterhood of churches, since the setting apart of one to preach the gospel, concerns the whole sisterhood of churches. This consent and co-operation can be had by an invitation from the ordaining church to sister churches to send such as these churches may be willing to have represent them in the ordaining council. The ordaining church has no right to ask the sister churches to send Bro. A. the pastor or Bro. B. the layman, but to say to them, "We believe that it is a serious mistake for an ordaining church to have a number of individual brethren to come and assist her in an ordination. These individual brethren may be quite competent to act, but they cannot represent a church or the churches unless they are sent by a church. We have refused frequently to take part in an ordination service when we have been invited as an individual. We will not take part unless we are sent by our church to perform such a service. We believe when the council is organized the first thing to order is the examination of the candidate. It were better that this examination should take place in the presence of the church. We believe it to be the duty of the council to report the result of the examination to the church. Then we believe the church can and should authorize the council to proceed as her instrument to the work of ordination. Such are our views in brief.

Some would-be great men have more respect for wit than for logic and not unfrequently trip over their own puns. See this from a bishop on justification by faith: "The Baptist alone accepts this principle in its full logical results, and, in consequence, refuses to baptize children. He rightly, therefore, instructs a child on the distinction of understanding that he is not and cannot be a Christian as yet. But his humanity gets the better of his divinity, and instead of holding, as he is logically bound to do, that since the child cannot be a Christian, therefore he cannot be saved, he makes an exception in his case and generally concedes that while a man cannot be saved without being a Christian, a child may be. To be sure, it seems very queer that a soul good enough to go to heaven is not also good enough to be a member of the Baptist church. At all events the result is the very remarkable one, that on their own principles, there are but two places in the universe whence children, because they are children, are hopelessly excluded—the Church and the Baptist church."

Bishop Huger Miller Thompson says, in the Church Standard: "This is witty, but neither fair nor true. For our part, though we disagree with the principle, we think that, granting his premises, the Baptist's position does credit to his logic and his humanity. But in all fairness the bishop should have said infants—not children. All good Baptists teach a child that it may become a Christian at once, so soon as it is teachable at all, and a good proportion of the membership of most Baptist churches consists of children."

The point of the wit of Mr. Thompson's argument is quite broken off by his logical sequence, for if the child baptized in its unconscious infancy is taught that it was made a child of God in its baptism and never learns any better, it will certainly never get to heaven, and thereby escape that very unsatisfactory place the good bishop had the grace (?) to mention, although a member of the Episcopal church.

If baptism is a profession of faith in Christ, means anything, then it is equivalent to an oath of allegiance; it is the public assumption of obligations to Christ and his church, and cause that you had already pledged in secret in your conversion. It completes the conditions of your membership in the church and pledges you to work for that which is good in the Christian life. How, then, can a church, membership lock up his church letter in his trunk and say, "I am free from all church obligations."

## OUR FIELD CLASS.

The Field Class man confesses some misapplication of views on "loan plan" after more thought on the subject. Whatever action Convention may take next year, we are assured that the plan, in recommending this policy, did so after careful thought, for good reasons, and were acting for the best interests of ministerial education. If the "loan plan" educates young men into helplessness, as has been argued, that is serious objection. At any rate, we stand by our Board in its action. Prof. H. H. Thompson, of the Southern Baptist Theological Seminary, writes: "I have a big task, but God's help I will finish it. My success crown his labors. We are very grateful indeed to Bro. W. E. Ellis, of Greenwood, for conducting our Courtland meeting during our sickness, and to Bro. A. Lomax for helping and acting as pastor during the meeting. The congregations steadily grew, the church was refreshed, and Bro. Lomax's eldest son, Willie, united with the church by baptism. Bro. Ellis says: 'To say I enjoyed my work with your Courtland people hardly expresses my feelings. They sided by me all the way through. I made my home with Bro. Barnett, and verily his is a preacher's home. I wish I might have done more and better work for you. Hope you are still improving.' Bro. Lomax writes the following words: 'Bro. Ellis preached well at Courtland, and made a fine impression. One profession and baptism—Willie Leig. We missed you much.' Bro. W. L. Hargis, of University, writes: 'I greatly sympathized with you in your affliction. May the Lord speedily restore you to perfect health. I closed a good meeting with one of my country churches (Bethel) near Oxford, last Sabbath. The Lord was with us in power. Bro. N. F. Motts was with me on Sunday night till Friday following, and did some excellent preaching and other good work. There were several conversions. Seven were baptized at the close of the meeting, and five by letter, making a total increase in membership of twelve. There was a general spiritual uplifting of God's people. I begin a meeting at R. D. Backs the first Sunday in September, and at Tillatoba the second Sunday. May blessings be upon our brother and his people in these meetings.' Bro. G. W. Riley, of Brookhaven pastor, writes: 'I am glad to see you are again restored to wonted health. God bless the Field Class department. I enjoy reading it. It gives so much in a little. I have just been with Bro. Red at Kentwood, La., in a gracious meeting. Twenty-seven conversions. Bro. Red is a fine man, and is doing a good work. I've been in five meetings this summer, in which there were near one hundred conversions. God bless you and Sister Foster.' We rejoice that blessings have been upon the labors of Bro. Riley. We hope to meet an inadvertent mistake made in last Field Class. Though knowing that Shelby is in the Southern Association, we inadvertently wrote the Dear Baptist church of Alaska, which was organized on July 26, at Wood Island, Alaska, with six constituent members. Rev. C. P. Goe is pastor. This is almost as far North as 'Greenland's' icy mountains, but Baptists flourish in any climate. The 7th of September, Sunday, has been designated a Missionary Day by the Boards of the Southern Baptist Convention, and suitable programmes for its observance may be had free of cost by writing Dr. J. M. Frost, secretary, Nashville, Tenn. The object of this is to familiarize the children with mission facts and make a contribution for missions. It should be widely observed by our Sunday schools. The great History of Baptists, by Dr. Thomas Armitage, 600 large pages, covers, with authorities, the period of English Baptist history from its birth to the present. It is a full and correct account of the denomination. Price \$3. We can send it to any address. It is as valuable and important to any Baptist family as Webster's Dictionary. Brothers, we again respectfully urge that you send us items of news about your fields of labor. Send a postal card if you can do no more, and we will appreciate it.

## CHRONICLES.

With the return of pleasant weather, the churches and Sunday Schools are securing better attendance. Dr. Venable is preaching a series of doctrinal sermons at the First church, and has large congregations. Pastor Guy, who has been absent some time, was at home last Lord's Day, and was greeted both morning and night by a full house. Pastor David was with his people, and Pastor Rogers at his post; while Pastor Elliott was at Emmanuel. Prof. Stone preached at Mt. Pleasant, and had a large audience. Dr. Hackett preached in Forest, and from thence, Monday, went to Jackson.

Elder J. B. Hamblin writes, under date of Aug. 15, that his health is better than for many years. He and his good wife have charge of the Healing Springs Academy, which is steadily coming to the front. There were fifty-one pupils enrolled last session. Several lumber railroads are projected in that direction. Brother Hamblin was the first pastor of the Meridian church after the war—there was but one here then.

The Chronicle is indebted to Miss Lons Guy for some beautiful shells from the Sea Coast. He is glad to note the return of many Sunday School scholars. There were present at Forty-first avenue last Lord's Day, nearly a hundred. Bro. Hulet's wife and mother are still sick, but the former is better. Miss Clara Chalk leaves this week for an extended visit to Palo's county; she is a faithful teacher, and will be missed.

There have been three colporteurs at work in Southeast Mississippi since the last meeting of Chickasaw Association. Elder J. M. Phillips has given his whole time, laboring in Clarke and Wayne counties. Elder B. A. Breckenridge spent nearly four months in the work, chiefly in Lauderdale, Jasper and Jones. Elder J. M. Sammons has been quite active as missionary and colporteur, in the bounds of the Hobbschitto Association.

Bro. Sammons reports 861 miles traveled; 44 sermons preached; 3 Sunday Schools addressed, and 2 organized; 4 prayer meetings held; 3 baptisms, and 142 families without a Bible. Bro. Breckenridge found 49 families without the Bible, and Bro. Phillips 71 in seven months. The latter traveled, during that time, 1,140 miles, preached 8 sermons, addressed 5 meetings and four Sunday Schools.

It will be interesting to the friends of the Sunday School Board over the South to know that the Board has divided out its printing among three of the strongest printing establishments of Nashville, accepting the lowest bids in each case. It will also establish its own mailing room. It is expected also that we shall be able to get all of our Baptist interests in the city under one roof, and have Baptist headquarters. The definite arrangements to this effect will be announced later.—Baptist & Recorder.

## COLPORTAGE WORK.

The Convention, after long solicitation, began colportage work last year. Meanwhile the Chickasaw Association, in connection with Lebanon, Liberty and Bethlehem, had determined to put at least one colporteur in their field. Elder J. M. Phillips was appointed, but he was subsequently adopted also by the Convention Board, which supplemented his salary, and thus relieved the committee. He has done well.

For several months the committee employed Elder R. A. Breckenridge, who visited portions of Lauderdale, Clarke, Jasper and Jones counties. But as no help came from the churches, it was found necessary to call in his appointment. This was not done, however, until a considerable amount of discomfitional literature was put in circulation.

Later, the secretary of the committee agreed to help Hobbschitto Association, Eld. J. M. Sammons being appointed to the work, and to act also as missionary. He has been hindered by sickness and other causes, yet found much encouragement when able to travel. There was great demand for Bibles. It is very desirable to keep up this work in the region between and contiguous to the N. O. & N.E. and the M. & O. E.

## SCHOLARSHIP ONLY \$20.

Wyatt's Business College, at Jackson and Meridian, are offering a special rate of only \$20 to those entering by Sept. 15th. Now is the time to take a business or shorthand course.

## IN THE FIELD

WITH HIS TENT, ORGANIST AND CORNETIST.

### OPENING EXERCISES.

DEAR RECORD:—The opening exercises of Mississippi College will be on Wednesday 16, and of course everyone is invited. The address will be made by Attorney General Nash at 11 o'clock a. m. It will be gratifying to the faculty and the student body to see the Baptists of the State show appreciation of the college and the work by coming up to our opening. The different members of the faculty are gathering in and also a few students may be seen on the streets, and things around the college are assuming a business air. We hope for a large opening.

Very truly,  
J. W. PROVINCE.  
Clinton, Miss., Sept. 7, '96.

The Christian Statesman says: "Canadian Roman Catholic Liberator propose to carry to the pope the recent statements made by their bishops and priests respecting the duty of Catholics to obey implicitly political instruction, as well as spiritual, a duty which the latter refused to perform in the recent election, for which contumacy they hope for papal approval." (Or course this approval will be non est; yet we have some people among us, even some Baptist preachers, who insist that we are in no danger from the Roman Catholic influence in American politics.)

MORBUS SABBATICUS.

Morbus Sabbaticus, or Sunday sickness, is a disease peculiar to church-goers. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, and awakes feeling well; eats a hearty breakfast; but about church time the attack comes on and continues until the service is over for the morning. Then the patient feels easy, and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk politics, and read the Sunday papers; he eats a hearty supper, but about church time he has another attack, and stays at home. He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features of the disease are as follows: (1) It always attacks members of the church. (2) It never makes its appearance except on the Sabbath. (3) The symptoms vary, but it never interferes with the sleep or appetite. (4) It never lasts more than twenty-four hours. (5) It generally attacks the head of the family. (6) No physician is ever called. (7) It always proves fatal in the end—to soul growth. (8) No remedy is known for it except prayer. (9) Religion is the only antidote. (10) It is becoming fearfully prevalent, and is sweeping thousands every year into premature dwarfishness, if not to worse conditions.—Ex.

## ORDINATION SERVICE.

On the fifth Lord's Day in August, by the authority of Union church, Hancock county, Miss., Brother J. G. Sibley, who some months ago left the M. E. church and came over to the Baptists, was set apart to the full work of the gospel ministry by the New Testament plan of ordination. A. S. Slaydon, J. B. Flanagan, Newton Breland, Hardy Smith and W. W. Mitchell constituting the presbytery. Sermon by the candidate. Brother Flanagan examined the candidate as to his belief in our doctrines, and he did not only fully indorse Baptist faith, but said that was his reason for leaving the Methodist church and coming over to the Baptist church because he believed that those doctrines were the doctrines taught in God's word.

## W. W. MITCHELL, Secretary.

We hope our brethren generally will have cordial hospitality for Bro. Sibley, so kindly mentioned by Bro. O. D. Bowen in this paper. Some of us happen to know what it is to go out from among those with whom we have long been in fellowship, to find and make new friends. The first is always painful, but the last may be made very pleasant, and should be. We extend the hand of fellowship to our brother, and wish him great success and happiness in his new relations.

## REVIVAL NEWS.

DEAR RECORD:—On Saturday before the third Sunday in August, Pleasant Grove church commenced her annual protracted meeting. Bro. J. J. Groen, the pastor, conducted the services until Monday; then I came and did the balance of the preaching. We had a good meeting. On Thursday evening Bro. Groen baptized five souls, and will probably baptize others on his next regular meeting day. The church was greatly revived, and every one that attended the meeting, seemed to enjoy it.

## STONE COLLEGE.

The opening of the fourth session of Stone College, Meridian, Miss., on 17th instant, affords the best college advantages in every department, at rates of charges corresponding to the prices of cotton, corn, flour, sugar, etc., so that a great many are able to give their daughters the benefits of a liberal and finished training at Stone College, in Literature, Science, Music, Art, Elocution and Stenography, while they cannot do it elsewhere. On account of this reduction, we have had much unreasonable opposition. With a deserved share of public patronage and favor, we will maintain the highest standard of college work at these rates. It is with the people that our daughters are educated to see to it. On God and them we rely. Our charges are: For session of nine months of actual teaching, the board, with laundry and literary tuition, \$126; music of advanced pupil added, \$166.50; Art lessons from \$27 to \$31.50; Stenography, \$31.50. Remember, these prices are for nine full months. They are divided into three different "term-payments." The location of the college makes it desirable as to health, retirement, convenience to the city, and accessibility from all parts of the country.

The buildings and equipment are such as secure desired comfort and efficient work.

The curriculum embraces all that young ladies who attend college may wish to study.

The Faculty is composed of able and Christian professors.

The social influences are salutary, as the student body is made up of girls and young ladies from the best families of the country. No one of questionable moral character or influence is retained in the college, if matriculated unaware. Young ladies who have attended other colleges in the State, colleges in Virginia, Tennessee and Alabama, have come to us (and others are coming), and say they do better here in every way, although the cost is much less.

We act perfectly fair and honorable with other colleges; never trying to dissuade a student from going elsewhere if she has made up her mind to go, or has been so long. We have not been able to make a personal canvass for students this summer, because of health conditions and matters at home to see after. Now our health is returning, and by the opening we will be ready for the work that we shall assign ourselves. We have strong teachers to do the work in the class-room in the most efficient manner. Young ladies can come right along for the opening, as there is but one uniform dress, which we make for them after they come.

## L. M. STONE.

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## INTRODUCTION

OF BY JAMES G. SIBLEY TO THE BAPTIST BROTHERHOOD.

I deem it a pleasurable duty to introduce to our Baptist brotherhood, Brother James G. Sibley, who was a minister in the Methodist church and member of the Mississippi Conference for a number of years, and who recently united with Union Baptist church, Hillsburg, Miss., of which E. L. Sibley is the pastor. I would say that Brother Sibley has been an active minister in the Methodist church, South, and succeeded in adding a large number of people to that denomination, and was engaged in the work of his church when he surrendered his ministerial credentials. He united with the Baptists, as he says, "from a conviction of duty based upon the plain truth of God." Brother Sibley is an intelligent man, and having heard him preach several years ago I judge him to be a man of ability. Now that his brother has united with the people of the "One Lord, one faith, one baptism," because of a sense of duty to God, it becomes our duty to extend to him the hand of fraternal fellowship and to assure him of our sympathy and our prayers. His address is Stockdale, Miss.

Fraternally,  
O. D. BOWEN,  
Meridian, Miss., July 2, 1896.

**WANTED—SEVERAL FAITHFUL** men or women to travel for responsible established house in (the heart of your State) salary \$750, payable \$15 weekly and expenses. Position permanent. Reference enclosed self-addressed stamped envelope. The National Star Building, Chicago.

## MISSISSIPPI INSTITUTION

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This institution is opened to the deaf and dumb of the State who are desirous of receiving an education, provided they are of good moral character, of sound mind and free from contagious and infectious diseases. Eight is considered the best age to begin their education, and patients are urged not to delay beyond the age of eight or ten, as the progress of their education is deferred until they are fifteen or twenty can never be well educated.

## REVIVAL NEWS.

Saturday before the first of September a meeting of the church began with New Providence church, Amite county. Bro. E. L. Gardner was the preacher for the meeting. His preaching was plain, earnest and powerful. The church was blessed. The church was revived, sinners saved and seven baptized at the close of the meeting by the pastor. The church is a large and growing Sunday School every Lord's day and prayer-meeting twice a month.

On the third Lord's Day in September a meeting of days commenced with Amite River church. The pastor who had promised to hold a revival, and brethren Partland and Davis, who were visiting in the neighborhood, kindly came to the pastor's assistance and preached four days. Their preaching was earnest, kind and affectionate. The members of the church were much revived and good will shown. One good brother was saved by letter.

On the fourth Lord's Day in September a meeting of days commenced with Ebenezer church with sermon by the pastor. At night Bro. M. T. Andrews, of Clinton, came with sermon and song. The Lord was with him and a great blessing received. The meeting continued day and night all week. Crowds came to hear the word and the songs. Bro. Andrews, in his plain and earnest way, preached the gospel that the word was made to power the saving of many souls.

On the fifth Lord's Day morning the church, with a great multitude, met at 9 o'clock. After a short and appropriate service Bro. Andrews, the pastor, went down into the water with two believers and baptized them. At 11 o'clock all met at the house of worship. One was restored and the hand of church fellowship given to twenty one. Then after a good sermon and song from Bro. Andrews, the meeting closed. It was a great meeting.

THOMAS LANSDELL.

**DEAR RECORD**—We have just had our fine meetings with the Belvidere and Liberty churches, Amite county. At the former Bro. J. K. Lee did the preaching from Monday to the enjoyment of good congregations. Bro. Lee is a plain, practical and exceedingly forcible. There were six accessions by experience and the church was strengthened. At the latter the meeting continued eight days, the preaching being done by the pastor. Congregation were large and unusually attentive. The Lord was with us, hence it was a meeting of great power. There were seven accessions, of these being by experience. The members were also greatly revived and encouraged. The meeting closed with a deep in-

terest. On the first day of the meeting Bro. G. A. Davis was ordained to the full work of the ministry, the presbytery, consisting of Brethren Parnell and Stewart and the pastor.

Liberty is quite an old town, being the county site. Over three rocky hills many a prisoner has been led to the bar of his country.

T. C. SCHILRING.

## ANNOUNCEMENT.

Hillman College students who expect to enter at the beginning of the next session, Sept. 15th, should notify me at their earliest convenience in order that all necessary preparation may be made for their protection and comfort on the various railroads. When so desired, they will be met by representatives of the college and accompanied to their destination if due notice be given.

Address  
F. L. RILEY, Pres. Hillman Col., Clinton, Miss.

## CENTRAL ASSOCIATION

This body will meet on Friday the 13th day of October at Utica, Mississippi; instead of October 19, as appears in THE RECORD of last week. Delegates and visitors please take notice. They will please send their names to C. H. Webb, chairman of committee, for entertainment.

J. S. RISK, Clerk.

## PATRIOTIC MELODIES.

Believing that patriotism can be instilled into the minds and hearts of the people through the medium of song, the author, Rev. Lloyd Jones, has prepared a book of 20 pages, containing several of our choicest national songs; the others are new with new music, written by eight different composers of wide reputation. These songs are highly endorsed by representative men of various denominations. They are appropriate for Thanksgiving and other Anniversaries, and for use in public schools, churches, lodges and societies. Sample copy for 5 cents may be had through any book dealer, or from John Lloyd Jones, 147 N. Tenth street, Philadelphia, Pa.

**DEAR RECORD**—We have just closed a very precious meeting at Damascus, Fair River Association. By baptism 19, restored 1, and church much revived. One received for baptism was a Methodist 73 years of age. At the water he told me that for forty-three years he had argued for Methodism, against the Bible and his conscience. Thus the good work goes bravely on. Since my ordination I have baptized more than one hundred Methodists. More to follow. Amen and amen.

W. L. A. STRANBURG,  
Esopora, Miss., Aug. 29, 1896.

## NOTICE.

**BAPTIST RECORD**—Please say in your next issue that delegates and visitors to Columbus Baptist Association will be granted reduced rates over M. & O. from all points between West Point and Scooba on the certificate plan. Let all ask of agent where ticket is purchased for a certificate. We must have as many as fifty holding certificates or there will be no reduction.

J. W. DEUPREE, Clerk.

## BAPTIST PERIODICALS FOR THE FOURTH QUARTER.

The Sunday School Lesson Helps and other periodicals issued by the American Baptist Publication Society for the fourth quarter of the year are out on time, and with all their usual attractiveness. There seems to be no limit to the enterprise and activity of the Society, and yet greater things than ever before are projected for the next year. There will be improvement and enlargement, coupled with very material reductions in prices, a result of the increased manufacturing facilities now at the command. Send for samples of periodicals, addressing 1632 Chestnut street, Philadelphia, Pa.

**WANTED—SEVERAL FAITHFUL** men or women to travel for responsible established house in (the heart of your State) salary \$750, payable \$15 weekly and expenses. Position permanent. Reference enclosed self-addressed stamped envelope. The National Star Building, Chicago.

## DIED.

Sister Sarah Snyder who was a faithful and consistent member of the Philadelphia Baptist church at Caseyville, Miss., departed this life June 29, 1896. She was born in Jefferson county, of this State, May 11, 1820.

Her husband A. C. Snyder, died several years ago. Her son, Rev. J. A. Snyder, formerly of Jackson, Miss., is the only surviving child. A mother in Israel has gone from us. She was devoted to her church, loved the people of her neighborhood and often caused the heart of her pastor to rejoice. She was a quiet, yet earnest Christian. She was residing at the time of her death, with Bro. W. W. and Sister D. C. Davis. Loving helps ministered to her wants during her sickness. She came to the dark river and crossed over without a fear. "Precious in the sight of the Lord is the death of his saints." A large concourse of friends and relatives met at the funeral home, where a short service was conducted by the pastor, and her body was laid to rest in the cemetery.

**A large concourse of friends and relatives met at the funeral home, where a short service was conducted by the pastor, and her body was laid to rest in the cemetery.**

Mrs. Martha L. Cary was born in Greene county, Ala., March 10, 1830, and died in Aberdeen, Miss., August 30, 1896. She was married to Mr. J. L. Cary, January 26, 1848. She joined the Presbyterian church when but ten years old, but becoming dissatisfied with her baptism, she joined the Baptist church in Aberdeen, Miss., in 1882, of which she was a faithful member till death. She leaves an aged husband, five sons and two daughters, to mourn her absence, besides other relatives and friends. Her hope in Christ was clear and firm till the last. May God comfort the bereaved.

Sister Sarah Ruffner was born in Robinson county, North Carolina, February 27, 1814. Came to Marion county, Miss., with her parents, Jesse and Nancy Pittman, when but a child. Afterwards moved with her parents to Hinds county. She was married to Felix J. Ruffner, a native of Stark county, Ohio. Two children were born unto them—a son and daughter. The daughter, Mrs. O. R. Hammonds, yet survives. Sister Ruffner united with the Union Baptist church in early life. In 1878 she moved to Weason, Miss.; and again in 1883 moved to Lincoln county, where she continued to reside until her death—Dec. 16, 1895. Aged 81 years, 10 months and 2 days. She was a member of the Mt. Zion church at the time of her death.

Sister Susan Elizabeth Pulliam died April 28, 1896. Was born in Lawrence county, S. C., Dec. 22, 1821. Married to Robert Pulliam Jan. 25, 1844. She had been a member of Tockahatch Baptist church, Pontotoc county, about fifty years. After the death of her husband, which occurred about 1871, Bro. J. W. Pulliam, a nephew of her husband, lived with her and her niece, Miss Gieble Hearn, sister of S. L. Hearn. About two years later Miss Hearn and Bro. Pulliam married, and they ever lived as one family. Aunt Susan was as much interested for them and their welfare as if they were her own children. A grandmother could not have taken more care for their children.

It had been my fortune to know her for several years, and much of the time her pastor. She was a faithful and earnest Christian; a ready helper in most all good works. As the time of her death drew on, she seemed to think less of herself and more for others. Till like the full ripe sheaf, she was garnered home. Many relatives and friends mourn her loss. Bro. Pulliam and family grieve for her as a mother.

J. L. HENDERSON.

## TRIBUTE OF RESPECT.

The book is closed, the chapter is ended, and the story of a beautiful Christian life is finished.

Mrs. Clara Brunson, wife of H. S. Brunson was born April 21, 1836, departed this life May 21, 1896. She united with the church at an early age, and lived happy in the Savior's love. Mrs. Brunson was a kind and devoted wife, and lived the religion she professed until God saw fit to call her away. In her afflictions she was patient, being supported by the Holy Spirit, which enabled her to speak edifying words of things eternal to the friends and loved ones watching by her bedside. Leaving to us the bright testimony of a child of God, she softly and sweetly fell asleep to gain wake on the beautiful shores of eternity.

"And I heard a voice from heaven, on saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yes, saith the spirit, that they may rest from their labors, and their works do follow them."

Mrs. Brunson is gone, leaving many mourning friends and loved ones and a home overwhelmed with a cloud of sorrow.

Yet must we part and parting weep; What else hath earth for us in store? These farewell pangs, how sharp and deep, These farewell words, how sad and sore.

Yet we shall meet again in peace, To sing the song of festal joy, Where none shall bid our gladness cease, And none our fellowship destroy. There hand to hand firm linked at last, And heart to heart, unfolded all, We'll smile upon the troubled past, And wonder why we wept at all.

Resolved, That a copy of this tribute be furnished the bereaved husband and the father and mother of the deceased.

Resolved, That a copy be sent THE BAPTIST RECORD for publication.

E. A. CLARK,  
T. M. HAMPER,  
J. D. BRONK,  
Committee.

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MOST PERFECT MADE

A pure Grape Cream of Tartar Powder, Free from Ammonia, Alum or any other adulterant. 40 YEARS' DARD.

And weary, walking into the great city! Many belong to their class. It is sad to think of their condition! The apostle says: "The gospel is the power of God unto salvation to every one that believeth." How can they be saved if they have not heard it? They can't—why have we not sent it to them? Lost! Yes, lost! Without the gospel, O, that we might rescue their condition and send them the message of love.

## ATTENTION!

Those who anticipate attending the Yazoo Association, which meets with Durant Baptist church, Tuesday, before the first Sunday in October, are requested to please send in their names at once in order that homes may be provided for you.

R. B. JENKINS,  
J. H. MONROE, JR.,  
C. H. NICHOLSON.

## HOPE FOR BLUE MOUNTAIN.

The Blue Mountain College special train on the K. C. M. & B. road will leave Memphis after the arrival of the morning train on the various lines leading into the city, on Tuesday morning, Sept. 15, 1896. This train will make immediate connection with the Blue Mountain special at New Albany.

The Blue Mountain special car on the I. C. road will be attached to train No. 12, which passes Jackson, Miss., at 12:47 a. m., Tuesday, the 15th. Prof. W. E. Berry will take the train at Oxya on Monday night, the 14th, and will take charge of the girls at their various stations.

Prof. B. G. Lowry will take charge of the girls on the Yazoo and Mississippi Valley road. He will leave Baton Rouge on Monday evening, the 14th, and reach Memphis Tuesday morning, the 15th.

Prof. A. H. Ellett will take charge of the girls on the Illinois Central road between Grenada and Memphis, Tuesday morning, the 15th. Some one from the college will meet girls on the M. & O. at the Tennessee bridge.

Let all trunks be plainly marked with the name of the owner, care Blue Mountain Female College, Blue Mountain, Miss.

Truly,  
LOWREY & BERRY.

## \$200,000 IN GOLD GIVEN.

The International News and Book Co., Baltimore, Md., makes most liberal offer of \$200,000 to anyone selling 100 copies of their book, "The Story of Jesus," or "Believe Jesus," by Spurgeon. The greatest selling books out. A gold watch is given in addition to commission for selling 100 copies in 30 days. One agent sold 75 in 30 days. Complete \$100 combination outfit for both books for 60 cents. Freight paid, credit given; other books and Bibles also. Best books and Bibles for fall and Xmas holidays. Write them immediately. 910 St. L. E. Hall, Chicago, Ill.

**GENTS**—I take pleasure in reading my testimony to the merits of your Hall's Hog Cholera Cure. After having given it 40 thorough tests (having made several demonstrations) I feel satisfied that it is a sure specific for the dreadful malady. I have never administered a dose yet but what it cured the hog.

Yours truly,  
T. M. SCANLAN,  
Newtown, Miss., May 9, '96.

## 100 STUDENTS.

Luka Normal Institute furnished last year Prospects are for a room in '96 and '97. This prospect forces us to close out our present and incoming prospects. We can receive 100 more boarders. We do this. We want this 100. Our plan is, for \$80, (\$40 on entrance and \$40 Jan. 19, '97), to give meals, coal oil, fuel, furnished room—except bed clothing, and tuition in any of our literary departments. 10 months to any student who has never attended the Normal, until 100 have applied. Students who accept will board with the president.

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President.

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BY O. L. HAILEY, D. D.

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GREGORY'S SEED CATALOGUE FOR 1896

Your path, one last year, my brother farmers and gardeners, enabled us to give several lines of garden seed to 200 suffering families in drought-stricken Nebraska, Dakota and Kansas; therefore in this year we are sending you a seed catalogue. Your section maybe the next to suffer; let us continue to join brotherly hands to help each other who will order \$1.00 or less of Gregory's Seed Catalogue.

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In conjunction with the Home and Foreign Boards, it has arranged for a Missionary Day in the Sunday Schools for the last Sunday in September. Programs and mimeographs are furnished free on application. The collection will be sent to the Sunday School Board, but then forwarded to the Home and Foreign Boards.

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It is making an effort to introduce the Home Department into our Sunday School work, by which all the plans for study and missionary operation which we have in the Sunday School are carried out to the home. A special line of literature is being prepared for this.

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It has a specific Bible Department, out of which grants are made for the free distribution of Bibles to destitute places, and furnishing Bibles at cheap rate to those wishing to purchase.

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It has contributed to denominational work, in less than four years, nearly six thousand dollars' worth of literature and Bibles to destitute schools; nearly ten thousand dollars in cash to the Home and Foreign Boards; forty-five thousand dollars in cash to Sunday School Missions in the different States; over fifteen hundred dollars to other denominational interests.

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There is only one way in which you can give your help to this part of the work of the Southern Baptist Convention. We do not ask for contributions, but only that you will order your Sunday School supplies from the Sunday School Board at Nashville. More and more the Board has shown itself a safe business for the Convention, an efficient agency for furthering its purposes, a wise denominational policy, and so in every way worthy of denominational support.

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You can no longer be posted as to all Southern Baptist affairs without the INDEX. It is getting better all the time.

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## Mississippi College, Clinton, Miss.

The forty-sixth session will open Wednesday, September 16, 1896, and close Wednesday June 2, 1897. Faculty complete in Psychology, English, Mathematics, Latin, Greek, Science and Education. A department of book-keeping has been added. Another professor has been added to the Preparatory Department, thus making the work in that department far more effective than ever before. All buildings have undergone thorough repairs during the past session and a good gymnasium, bath-room added. The college hall and other buildings will be supplied with pure water from a large spring. Board at college hall for \$7 per month; unfurnished rooms on the campus, \$10. Board in private families, \$10 to \$12.50 per month. Tuition and incidental fees, \$10.00. Healthy and rural influences good. For catalogue and other information, apply to

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